

The Baptist Record.

Integrity and Fidelity to the Cause of Christ.

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EXPOSITORY.

THE PERIL OF NEGLECTING THE NEW REVELATION.

HEB. 2:1-4.

The writer here turns aside for the moment to a practical exhortation. The force of this exhortation must be studied in the light of the practical purpose in writing the Book of Hebrews. Mind, we do not say the doctrinal purpose, but the practical. These often differ in important respects.

The readers were in great danger of lapsing back into Judaism. Such a disposition is apparent in the many practical exhortations interspersed throughout the Book. Against such an apostasy there are ever-recurring and earnest appeals. These dissuaves are based upon the superiority of the New Revelation, and the terrible penalties which such a drifting away entails upon those who fall away from the known requirements of God's revealed will. References to these exhortations need not be given here, as they will come up for treatment in regular order in the course of our studies in the future. Here we are concerned with the first of these.

The "earnest heed" which must be given to the Revelation made through the Son, enforced by the superiority of the Son over that of the angels, is the burden of the exhortation.

1. This earnest heed is the remedy which the writer offers for the disposition of his readers to drift back into Judaism. "Therefore we ought to give the more earnest heed to the things that were heard, lest haply we drift away from them." The ground for this earnest heed appears in the use of the word "therefore." Because of the Son's superiority over that of the angels, a Revelation made by him must have a corresponding superiority. His superiority demands "a more watchful care." There is a logical as well as a moral necessity involved; "we must" and "we ought" to give this earnest heed. This transcendent character as an organ of Divine Revelation, brings the logical necessity. God's purpose in this new Revelation forces the moral necessity. The earnest heed is the constant holding the mind to the things heard; not simply as a subject of reflection with a view to understanding the whole as a system of revealed truth, but with a view to incorporating these into the life as a rule of faith and practice. This required that they should not cling to an old, superceded and incomplete system now vanishing away. "The things heard" were the truths preached by the apostles, whether the readers had received them immediately from these, or whether at second hand. These were the Gospel Revelations which had been spoken first by the Lord, and committed to his apostles as stewards of the manifold grace of God. The purpose of this constant keeping of the atten-

tion is that "we may not drift away from them." The word for "drift away" from, is singularly appropriate and expressive. The thought is "not so as to lose the recollection of, but so as to fail of the salvation which they offer." (Kendrick.) The imagery of the word is that of a vessel drifting away from the sure anchorage which is in reach. There were currents of opinions, doctrines and practices, as well as counter-currents of opposing forces which were operating and well calculated to sweep these believing Hebrews beyond the haven of an assured safety. There were momentous consequences dependent upon their faith in, and loyalty to, the requirements of the New Revelation in the Son. The sure remedy for this disposition was in an earnest, loving heed to the truth of the gospel which they had heard.

2. The necessity for this heedful care is found in the certain and sore retribution which will inevitably overtake those who drift away. This thought is put by way of contrast of the Old with the New Revelation. "For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just recom-

escape if we neglect so great salvation?" The argument is from the less to the greater. If those under the Old Economy could not escape just punishment for their transgression and disobedience, then there can be no escape from punishment for those who are guilty of wilful disregard of the requirements of the New and Complete Economy given through the Son. The writer seizes upon the sufficient authority, the Law, given on Sinai, as representative of the older and fragmentary Revelation. This he represents as in accordance with the belief of his time, and the express teaching of the scriptures as being given through the mediation of angels. This will appear from Deuteronomy 33:2; Psalms 68:17; Acts 7:53. "Ye received the law by the dispensation of angels." Paul confirms the doctrine in Gal. 3:19. The law was "ordained through the angels by the hand of the Mediator." The law was inflexible and inexorable in its demands. Both the transgression and the disobedience met with a just and summary punishment. Old Testament students are familiar with multiplied illustrations and confirmations of the author's statements. Moral delinquencies, whether as transgressions of express commands, or of a failure to heed the warnings of God in whatever form given, were visited with a retribution commensurate with the offenses committed. If such punishment was certain under the Old, how much more certain and sore must be the punishment of those who transgress and disobey the requirements of the Complete Revelation given in and through the Son? The neglect which results in setting aside both the precepts and the moral requirements of the gospel of Jesus

Christ, whether in transgression, or of wilful disregard of its warnings, and promise as to the salvation which it is the power of the New Revelation to give.

3. Here "the things heard" and "the word spoken through the angels," the "great salvation" which is the New Revelation, is received through the Lord. This is viewed both as a system of truth and as a deliverance from the realm of sin. The latter seems to occupy the foremost place in the circuit of the writer's thought, and forms the staple of his remarks to the close of his exhortation. "Which (so great salvation) having at the first seen spoken through the Lord, was confirmed unto us by those who heard; God also bearing witness with them, both by signs and wonders, and by manifold powers, and by gifts of the Holy Spirit, according to his own will." The relative "which" refers to "the great salvation," and the clauses which follow descriptive of its character, are designed to show wherein this salvation is so great. This "salvation" is not because

of man's merit, but because of God's grace, and not through the angels; because it was shown to be real in the experience of those who received it; and lastly, because of the manifold attestations to its truth. Such are the elements of this salvation, as mentioned in the immediate context, which make it "so great." The large context, or the epistle as a whole, show this salvation to be so great because of the superlative dignity of its High Priest, and sacrifice; its superior tabernacle—the holy of holies; the superior deliverance which it brought to the guilty. But we are concerned here about the special passage.

(1) This salvation, the greatness of which makes it perilous for the believing Hebrew readers to neglect, was first spoken through the Lord. It came at first-hand through the Lord, and not at second-hand through the angels. This marks the beginning of the preaching of the gospel of salvation. The purpose of the Lord in all he did and said was to bring salvation to men.

(2) But this salvation had the peculiar power to inspire within these believing Hebrews an experience which corresponded to the message spoken through the Lord. It "was confirmed unto us by them that heard." The construction of this sentence is indicative of a fullness of meaning which the above rendering fails to bring out. "Was brought into our midst and confirmed to us," would not overtax the language employed by the writer. The salvation was confirmed, not the message of it, but the salvation as an inward experience of those who heard the preaching of Jesus, as well as of those who had heard the word of the Lord through the apostles. The idea is that there is an inherent force in the system of salvation that makes it a

rich experience in the life of the believer. The eye cannot see, the ear cannot hear, nor can it enter into the heart of man, to conceive of what God has prepared for those who love him; but these experiences are brought into the life and heart of the believer by the Spirit. These are the inward evidences of this salvation which attest the verity of this "so great salvation." Such an inward correspondence to the outward requirement of the "word spoken by angels" was never promised nor enjoyed. This is the peculiar blessing of salvation by grace.

(3) In addition to this confirmation in the inward experience of the readers, this salvation has its credentials of the divine attestation. "God also bearing them witness, both with signs and wonders, and by manifold powers, and by gifts of the Holy Spirit according to his own will." The word to bear witness is of singular force. There is such piling up of preposition upon the simple verbal element as to make it difficult to translate without a severe loss of meaning or a massive circumlocution. The thought is that of "giving an additional testimony to a thing in itself certain, and confirmed by proofs from other

wonders and manifold powers are not the ground on which the verity of our salvation rests. These only come in as an additional testimony to what the believing heart has received and is enjoying as a rich experience. The greatest argument for Christianity is the inward experience of the believing and renewed heart; a personal and conscious assurance of sins forgiven, and a rest of soul in Christ by faith. "Only the heart which has first experienced in itself the miracle of regeneration, of creative renewal, is capable of the humility which believes, even where it does not comprehend. For this reason, however, the miracles are not something non-essential, but, as in the time of Christ, so still they serve the end of being boundary stones between faith and unbelief; signs of God for the believing spirit, intimating that he is the living God, who stands above and not beneath his works, chiefly as the distributor of life, and the Savior above that nature which is fallen by sin and is subject to death—and signs of faith which in miracles learns and exercises humility." We need not remark upon these supernatural attestations with which God has borne the superabundant witness. Nor will the distribution of the spiritual gifts imparted according to his will, delay us for the present.

PRACTICAL SUGGESTIONS.

1. If believers lapse back by a wilful transgression and disobedience of the requirements of the gospel, we do so at the peril of our own salvation. The more light, the greater the sin of disobedience. The demands of the gospel are as imperial as were those of the law. There is a perseverance indispensable to final salvation. Perseverance

and preservation go hand in hand; God's word nowhere separates them. We dare not in our lives; if we do, we do it at our peril.

2. The gospel of Jesus Christ is both a system of truth and a vitalizing and renewing power, which carries its own credentials and seals them to the heart of the believer. The gospel is its own best witness to the believing heart. There is an anointing from on high which furnishes the trustful heart with the witness within which cannot be gainsayed or impeached by the arguments of an unbelieving world. The "so great salvation" is confirmed unto, or into, us. It is a moral and spiritual value and adaptability to us which meets all the requirements of our needs, which are little short of axiomatic truth to the believer.

3. The definite origin in time and place, as well as the source from which the gospel takes its rise in the annals of history, and the divine attestations by signs, wonders, manifold powers, and extraordinary gifts of the Spirit, all blend into one harmonious chain of evidence. This lifts the inward experience of the Christian above the charge of fanaticism. It makes this great truth, the best blessing of our race, directly on the masses of men. Such external attestations is what evidence is highly appropriate as a supplement to the spiritual experiences of the believer. The outward evidences disclosed to the senses, and the inward experiences, form the impregnable rock upon which our holy religion rests. From this it can never be removed.

4. Let us remember that our system of salvation is a Revelation and not a philosophy. It came from heaven. It is not of the earth. God passed over the wisdom of the world when the plan of human redemption was provided. He did not reconstruct the old system of philosophy, or of them all form a system which embraced the good of them all, but He revealed through His Son, a salvation which the wisdom of men had not dreamed of. We should never forget that as these old philosophies were of no service in providing this salvation, they can never be necessary as supplements. The system of salvation from God needs no supplements, or helps. The world needs the simple gospel as it came from heaven.

We are under large obligations to Bro. T. J. Moore, of Carthage, for a good list, and the cash from the Harmony Association. None of us could get there on account of the stringent quarantine. Of the meeting he says:

"Our Association was not as largely attended as it would have been, on account of the fever, but the meeting was good, and everything passed off well. Our people love THE RECORD, and fully endorse your course of fairness, and your position on church sovereignty. May God bless, guide and strengthen you."

T. J. MOORE.

BAPTIST RECORD

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EDITORIAL

On First, Fourth & Fifth Pages

NOTES AND COMMENTS

The road to contentment lies in trusting the Lord and making the best possible use of what His providence places in our way.

Don't waste your strength trying to avoid, or to run away from, trials, but put on the whole armor of God, and fight your way through them.

The food that nourishes, is the food that is well masticated, and assimilated; likewise, the truth that edifies, is the truth that is well studied and understood, and received by faith. Beloved, suppose you meditate on these things.

The best leader of the prayer-meeting is he that can say enough of suggestive things to induce others to talk. The next best leader is he who can say the things most helpful to the devotion of those present. These are two good points for pastors and leaders to study.

We would advise the careful study of the "Expository" article in this RECORD, by all of our preachers. True it may suggest the propriety of remodeling one or two of their best sermons, especially that one on "the great salvation," but it will be all the better for that.

Of late we have seen more of the work of Baptist councils than usual. And the more we see of them, the more we see that they are not made up of a few two or three visiting ministers, but of members sent by sister churches, upon the invitation of some church wishing their help. Brethren, let us hold fast to the form of sound words.

If the churches are not, and were not intended to be independent of each other, and of centralized ecclesiastical functions, why did not the Lord order a Convention of the seven churches of Asia, and authorize that body to purvey the doctrines and discipline of the churches? Why did he address them singly and personally? "If any man hath ears to hear, let him hear what the Spirit saith to the churches."

"What is that awful noise that sounds so like a pig under the gate and a cat with its tail in a crack?" Why, don't you know? That is one of two of those dollar newspapers that have been so lustily boasting that they "live in clover," crying that hard times are like the crucible fire, it does some times bring out the pure gold of—of—the truth.

A GOOD SHOWING.

It affords us no little pleasure to record these gratifying results of the pastorate of our brother, Rev. W. J. David, with the Fifteenth Avenue Baptist church of our city. Our membership has been with this church since its origin, and we can therefore speak from experience and observation, as well as from the records. We do not call to mind that we have ever known a more faithful pastor or a more successful and fruitful pastorate.

The Fifteenth Avenue Baptist church was organized on Jan. 25, A. D. 1891, with eighteen constituent members. Since that time there have been received into its fellowship 312 persons, making a total of 330. Of this number 110 have been by experience and baptism, and the remainder by letter. This whole number has been decreased by death, exclusion and dismissal by letter 111, leaving a present membership of 219. During Bro. David's pastorate, the church has bought an eligible lot and built a very comfortable and suitable house at an expense of something over \$2,000, all of which has been paid for. The contributions by the church have been, for missions, \$500; ministerial education, \$175; all home purposes, \$7,700; making a total of \$8,475.

During this time the Sunday School has been one of the largest, in proportion to the church membership, lived and best in our acquaintance. The Ladies' Missionary Society is equal to any in attendance, efficiency and liberality. The large Sunbeam Society has done a most excellent work in training girls and young ladies in Christian work, and especially in the grace of giving. The Baptist Young People's Union also has been a prominent feature in our church work, and has risen to great prominence and usefulness.

When it is remembered that there are seven other Baptist churches within two miles of this one, all of whom have been successfully pushing on their own work, it will appear that this pastor's success has been well-nigh phenomenal.

It is worth while also to mention that during the last eighteen months Bro. David has built up a church at Pleasant Hill, six miles east of the city, by holding Sunday afternoon services once a month. During that time they have built and furnished a neat house of worship, received thirty-five additional members to the church, have a good Sunday School, and have contributed liberally to missions. During the same time also he has given one Sunday afternoon at Marion, four miles north, where he has resuscitated a prostrated church, repaired the house of worship, purchased an organ, kept up a good Sunday School, largely developed the grace of giving, and added twenty persons to the membership.

We know of no more creditable work than has been accomplished by this faithful pastor, and his faithful and most helpful wife, and find a real pleasure in having been, with our little home force, associated with it as humble instruments in helping it on to its present condition of enlarged prosperity. The Lord has praised for what He has enabled His unworthy servants to accomplish in His name and for His glory. Bro. David's resignation

leaves a very desirable pastorate for some good church to secure his services as pastor at once.

OUR FIELD GLANS.

Being shut up closely in a quarantined city and many of our pastors similarly situated, we have not received much news of church news. Our letters have been almost exclusively with reference to our special Orphanage work. Very much to our regret, the quarantine has kept us from our homeland people for two monthly appointments, and from our Palestinian people also, although we have thought much of them and have had some communication with them. In the orphanage work we live a daily life of trust, and have acted upon the faith of God's promises and have not been disappointed. We have been able to feed and clothe them and cover them, and the money has been sent us just as needed. Once the amount in bank got down to 25 cents, but was almost immediately recruited. We have received a kind invitation, with the odor of orange blossoms, to attend the marriage of our sweet friend, Miss Pattie Floyd, and Mr. Taylor, of Memphis, in the Senatobia Baptist church, on the 28th inst. We appreciate the invitation and wish for Miss Pattie and her intended the largest amount of joy, mingled with the smallest amount of sorrow. Their future home will be on Beale street, Memphis. Among some very unwise things the *Evangelist*, by our good brother, H. M. Wharton, Baltimore, has some very wise things. The best thing we have seen recently is the *Evangelist* editorial on "Pastoral Resignations." In that editorial it is argued, (1) that pastors ought not to resign; (2) that he should never be influenced by one disagreeable feature in his work; (3) that when he resigns he ought to resign as a quick and decided measure; (4) that he should not load his letter of resignation with his grievances, but leave in a good humor. It is one of the fine arts to know how to resign gracefully. A recent letter from Secretary Lowe brings the information that Pastor Sproule, with the Wayne saints, said that they very much enjoy having him with them, though sympathizing with him in his separation from his family, who are shut up in Clinton by quarantine regulations. It is quite provoking to be so near home and yet so far away. Well, we hope it will not be many days ere these quarantine regulations may be broken up with safety and all the wanderers return. While the yellow fever still holds on at the infected points in our country, the Capitol City is still mercifully spared a visitation of the terrible scourge. We are very grateful for this. We are happy to say that our family are quite well and the twelve orphans and lady in charge all enjoy good health. Two of the babies have been sick from hot weather and dentation, but are now very much better.

Correction. I stated that Bro. Sample claimed two distinct operations of the Holy Spirit. It is possible that I wrote under a false impression; therefore, I humbly beg his pardon.

JOSEPH DYER, Corinth, Miss.

THAT STATEMENT OF THE TWENTY.

We have received a paper dominated, "A Fraternal Statement to Southern Baptists," in the interest of Dr. W. H. Whittitt, and the Theological Seminary. It is signed by W. J. Norton, J. B. Hawthorne, Joshua Levering, and seventeen other Baptist brethren. It is a plea, as they say, for "peace." It is like that. It is accompanied by a statement by Dr. Whittitt, which as it seems to us may be regarded either as an excuse, or apology, or a justification concerning his statements in Baptist history, etc., which has hitherto wrought such extensive learned and drastic discussion among our people. We really do not know what effect it will have, or, indeed, that it ought to have on our people. As to the merits of the question involved, we wish to say that we are in favor of doing the "fair" thing always, and with everybody, and furthermore we believe that every wrong among Christians can, and should be, righted. We believe also that Dr. Whittitt, whatever may have been his intentions, has done a great wrong; if not in the thing he has done, then in the manner of doing it, but we are strongly inclined to think in both, and in some way that wrong ought to be righted. We suppose it would be deemed an unpardonable presumption in us to undertake to say how it should be done, especially since the Trustees, and the great Convention at Wilmington failed to do it, and more especially since the late assembly of "twenty" at Nashville have essayed to do it, the results of whose efforts are still pending. We will venture, however, to suggest in advance of any returns from the "Fraternal Statement," that an honest effort to bring about a compromise, i. e. mutual understanding, would have been in the way of an easier solution, and that such a finale would have been more nearly in the range of the probability. If there had been a "mixed commission," instead of one of the *capote* mold, we would be glad if it were so that we, and all our people, could see light in the work of the excellent "twenty." But we fear another Daniel will have to come to judgment, before the dawning of the wished-for day.

If you have used Dr. Tichenor's Antiseptic and like it why allow yourself to be "talked" into taking a counterfeited or imitation of it, just to please the dealer? Don't do it unless you want to be "humbugged."

Among the notable men who have died within the last month, none perhaps were more distinguished in their peculiar spheres than Gen. Neal Dow, Mr. Pullman, Mr. Charles A. Dana, and Mr. Henry George. The first was by pre-eminence the apostle of the prohibition of the liquor traffic; the second a great manufacturer and financier; the third by all odds the greatest of the journalistic fraternity; and the last an acknowledged great practical economist. No doubt our country is both better and wiser through their lives and work. Let us hope that in addition to their great worldly attainments, they had secured the "one thing needful," and therefore went up to possess and enjoy greater and better things than their most hopeful earthly visions ever suggested.

Only good things are counterfeited. This much accounts for the forty imitations of Dr. Tichenor's Antiseptic. Look out for 'em.

JOSEPH DYER, Corinth, Miss.

Amende.

I am charged with having said at the Cold Water Association, that Dr. Venable told me that he wrote out Prof. Martin's articles of faith published in THE RECORD of June 24; that he further said "that THE RECORD would not publish any such stuff, as that." That I further said I had no objection to Martin's views, published in THE RECORD of June 24; that "they were not Martin's views, but that Dr. Venable told me that he wrote them."

I am indeed sorry that my language has been so interpreted as to saddle on Dr. Venable the authorship and responsibility of those articles, for this was far from my intention. What I did say was this: that Dr. Venable told me when Prof. Martin showed him his articles of faith, that he said, "Why, Martin, you don't believe this," and that it was corrected as suggested by Dr. Venable, and so published. My impressions of Dr. Venable's remark as above quoted, made it apply to all the articles where needed, and I so used it, speaking of the entire article as so modified as to make it palatable.

Dr. Venable writes me that his remark applied only to one word in one of the articles—that on justification. I cheerfully make this acknowledgement of my error in giving it a wider application than was intended, and beg pardon of all concerned.

I desire further to say, that I did not say, "I could accept the articles, because Venable wrote them"; but that "I regarded them as the very germ of religious dogma; that anybody in Christendom might accept them, and then interpret them to suit himself and his theories."

A. V. ROWE.

From Jackson.

Our church has been closed since July as to preaching service. We kept up the Sunday School and prayer meetings until the yellow fever scare. Since that time we have had neither the church nor a part of the absence of nearly all our members. I have had a Sunday School at my house, where a few would meet.

Bro. Foster has kindly preached for us several times, and very acceptably. We appreciated it. Brother Sproule is waiting at Winona for the quarantine to be raised so he can get home.

J. O. T. BUCK, Jackson, Miss., Oct. 28, 1897.

Because the imitations of Dr. Tichenor's Antiseptic smell and taste like pepper mint, no proof that they are "just as good" as the original, since pure compound, such as given universal satisfaction for ten years. You may know Dr. Tichenor's Antiseptic by the trade mark.

Postponed.

DEAR RECORD: Please announce that the Tishomingo Baptist Association is again postponed on account of yellow fever and quarantine. This time I deem it best to postpone it until Saturday before the first Sunday in December, which will be the fourth day of December, 1897.

E. S. CAMPDEN, JR., Mod. Corinth, Miss., Oct. 27, 1897.

CHRONICLES.

L. A. D.

About the middle of February, 1847, the Chronicer left his home in Grenada, for the city of New Orleans. His mission was to assist his brother, Rev. Wm. C. Duncan, in establishing a Baptist paper in that commercial metropolis, and to open a denominational book store. After over three years of hard labor, and the sacrifice of all the family property, to say nothing of the impaired health of the editor, the enterprises were both abandoned. It may not be interesting to note some incidents of these days.

It was late one afternoon when the Chronicer bade his pious mother good-bye. He did not dream that he would never again see her face in the flesh. She died as she lived, a devoted Christian; and before her departure, she was to be sung at her funeral, and the text for the sermon—"Be ye also ready, for in such an hour as ye think not, the Son of Man cometh." Bro. J. G. Hall was the officiating minister. She was buried in the old cemetery, neither of her sons could be present, for there were no railroads through Mississippi then. That was in May, 1847.

At that time the Chronicer had not made an open profession of religion; but in October, following, he was received into the Richland Baptist church, Holmes county, and was baptized in Big Black River near the present town of Pickens, by Rev. J. K. Clinton. The fact that afterwards the said minister proved recalcitrant, does not invalidate his acts when pastor of the church; in good standing. The immersion of a believer, in the name of the Trinity, by the authorized officer of the church, is all that can be required for validity. But a question might be raised on "What is it to believe on Christ?"

On my arrival in New Orleans, the Chronicer had been trying to serve the Master; sometimes more faithfully than at others. He owes much to his mother's training, and under God she is entitled to the credit of directing him in the right way. In his younger days many suggested that he "ought to be a preacher," but his mission proved to be rather to labor among the young, and demonstrate the fact that a layman may have a gift of inculcable power. The great commission, "Go, teach all nations," etc., was not given to the preacher alone, as such, but to all true believers in the Lord Jesus Christ.

There are various ways of preaching, without going into a pulpit. Indeed, in the present day, the strength of the churches depends largely on family visitation, talks by the way and business intercourse. Success is secured more by the development of the membership, by giving every one something to do, than by inducing numbers to "join the church," or express a purpose to "live a better life." Man cannot do the work of the Holy Spirit, who is the guide into all truth; not of Christ, who strengthens; hence "purposes" are often vain. The Shepherd must "lead his flock," and, if necessary, "carry the young in his arms." In this he should receive the encouragement and support of the entire body.

Too many laymen fail to exercise their gifts; some do not ask the Holy Spirit to guide them. As a consequence prayer meetings are neglected for the want of leaders and Sunday Schools suffer for the lack of teachers. The Chronicer excused himself for a whole year from even asking a blessing at the table. But having learned, one day, that a schoolmate, who had recently professed religion, led in family prayer, felt condemned for his unfaithfulness, and vowed from that time never to refuse to pray when called upon, nor to perform any service in his power. Under God, he has kept that vow.

Fraternally,

J. M. WHITFIELD, Mod. Brandon, Miss., Oct. 29, 1897.

The following resolutions were unanimously adopted by the Baptist Pastor's Conference, of Birmingham, Ala., Oct. 25, 1897.

Resolved, That we joyfully bear testimony to his sincere piety, his untiring zeal, his wise discretion, his generous impulses, his heroic courage and self-sacrifice, and his inestimable services to our beloved denomination.

Resolved, That in this sore trial, though the providence be inscrutable, we acknowledge the hand of God, and humbly submit to His divine will.

Resolved, That we tender our sympathy to his stricken wife and fatherless children, his faithful mother, and devoted brothers and sisters, and join our great brotherhood in grief over the loss of one who labored in the midst of his highest usefulness.

Resolved, That a copy of these resolutions be forwarded to the Alabama Baptist Theological Seminary for publication, and to the family of our dear friend and brother.

B. D. GRAY, P. T. HALE, W. M. BLACKBURN, W. A. HOBBS, Committee.

President of the Conference, R. M. HUNTER, Secretary.

Dr. Tichenor's Antiseptic is not represented to be "just as good" as anything. Placed squarely upon its merit for ten years, it stands today without an equal for the purposes to which it is adapted.

DEAR RECORD: I wish to hasten to say that we feel a deep personal loss in the more than sad, and humanly viewed—untimely death by yellow fever in New Orleans, Friday night, the 22nd inst., of our dear Bro. D. I. Purser, the able, consecrated pastor of our Valencia Street church of that city; and we hereby record our deep sympathy for his immediate family, and all his relatives.

Fraternally,

J. J. W. MATHIS, Handsboro, Miss., Oct. 24, '97.

The Seminary Magazine speaks of Dr. Broadus' view of the Seminary's future course. Could he have known it at present, it would have grieved his heart. The president (what shall I say?) opposing Bro. Broadus, and all Baptist sentiments! A time when there was no church! Has Bro. Whittitt ever read the Savior's words, "Lo I am with you always, even unto the end of the world"? I love the president, but think his teaching very strange. I also thank the Lord that Bro. Broadus and Bro. Broadus were my special friends. The Louisville Seminary is the biggest in the world.

W. B. CARSON, Shuqualala, Miss.

Don't be humbugged with an imitation of Dr. Tichenor's Antiseptic. You can always know the genuine, original Tichenor's Antiseptic by the trade mark.

Resolutions of Respect.

The following resolutions were unanimously adopted by the Baptist Pastor's Conference, of Birmingham, Ala., Oct. 25, 1897.

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Resolved, That in this sore trial, though the providence be inscrutable, we acknowledge the hand of God, and humbly submit to His divine will.

Resolved, That we tender our sympathy to his stricken wife and fatherless children, his faithful mother, and devoted brothers and sisters, and join our great brotherhood in grief over the loss of one who labored in the midst of his highest usefulness.

Resolved, That a copy of these resolutions be forwarded to the Alabama Baptist Theological Seminary for publication, and to the family of our dear friend and brother.

B. D. GRAY, P. T. HALE, W. M. BLACKBURN, W. A. HOBBS, Committee.

President of the Conference, R. M. HUNTER, Secretary.

Dr. Tichenor's Antiseptic is not represented to be "just as good" as anything. Placed squarely upon its merit for ten years, it stands today without an equal for the purposes to which it is adapted.

DEAR RECORD: I wish to hasten to say that we feel a deep personal loss in the more than sad, and humanly viewed—untimely death by yellow fever in New Orleans, Friday night, the 22nd inst., of our dear Bro. D. I. Purser, the able, consecrated pastor of our Valencia Street church of that city; and we hereby record our deep sympathy for his immediate family, and all his relatives.

Fraternally,

J. J. W. MATHIS, Handsboro, Miss., Oct. 24, '97.

The Seminary Magazine speaks of Dr. Broadus' view of the Seminary's future course. Could he have known it at present, it would have grieved his heart. The president (what shall I say?) opposing Bro. Broadus, and all Baptist sentiments! A time when there was no church! Has Bro. Whittitt ever read the Savior's words, "Lo I am with you always, even unto the end of the world"? I love the president, but think his teaching very strange. I also thank the Lord that Bro. Broadus and Bro. Broadus were my special friends. The Louisville Seminary is the biggest in the world.

W. B. CARSON, Shuqualala, Miss.

Don't be humbugged with an imitation of Dr. Tichenor's Antiseptic. You can always know the genuine, original Tichenor's Antiseptic by the trade mark.

MEETING OF ASSOCIATIONS

CORRECTED LIST.

Rankin County—Oakdale, Dec. 3. Tishomingo—Baldwin, Dec. 4. Liberty—Pleasant Hill, Clark county, Nov. 6. Ebenezer—Hickory Grove, 3 miles north Hattiesburg, Oct. 2. Salem—Brownsville, Nov. 18. Yalobusha—Coffeeville, 1 C, Nov. 18.

Mississippi—Ebenezer, Amite county, Nov. 17. Koseiusko—Samaria, 7 miles southwest Koseiusko, 1 C, indefinitely postponed. Central—Concord, 3 miles east of Anding, Y. & M. V., Yazoo county. Time to be announced after a killing frost. Magee's Creek—Centerville, 3 miles southwest Tylertown, Oct. 9. Louisville—Oak Grove, 5 miles south Noxapater, Oct. 9. Pearl Leaf—Providence, 9 miles northwest Hattiesburg, Nov. 13.

Cold Water—State Line, Olive Branch, Oct. 14. Fair River—Shiloh, Nov. 19. New Liberty—Good Water church, near Forest, on Saturday (10th) before the third Sunday in October. Tombigbee—Union Grove, 8 miles south Fulton, Oct. 16. Choctaw—Black Water, Kom per county, Nov. 20. South Mississippi Association—Oxyka, Oct. 16. Deer Creek—Cleveland, on the Y. & M. V. R. R., Friday before the third Sunday in Nov. Trinity—Cross Roads, 12 miles north Maben, Son, Oct. 22. Harmony—Friendship, 16 miles north Morton, A. & V., Oct. 23. Lebanon—Purvis, Dec. 2. Cary—Morgan's Fork, 7 miles east Roxie, Nov. 5. Bogue Chitto—Shady Grove, time unknown. General Association—Sylvania Smith county, Oct. 30. Copiah—Nov. 4. Hobolochitto—Amher, Hancock county, 10 miles east McNeil, Nov. 27.

Scott County—Mt. Olivet, 13 miles northwest Hillsboro, Nov. 13. Gulf Coast—Biloxi, postponed. South Mississippi—Oxyka, 1st church, Oct. 16. Bethlehem—Oak Grove, 2 miles east Meridian, Nov. 13. Chickasaw—Quitman, postponed. A Sprig of Evergreen Upon the Grave of the Sainted D. I. Purser.

While others are placing their tributes of love upon the grave of the lamented D. I. Purser, I wish to place this sprig of evergreen among them.

It was in May last, when he kindly assisted me in a meeting of days at Slidell, La. During the day service he spoke unto the women which resorted thither, about eight or ten, and if he had been preaching to a congregation of thousands he would not have been more precious or more earnest in his discourses. Will those favored women ever forget his loving burning words? At night the little church building was nearly filled at each service with Slidell citizens, and again with tears this man of God preached with all the earnestness of his dear soul, as if he were standing upon the verge of the eternal world. Oh, how he plead with those poor lost sinners to be reconciled to God. Will they ever forget it? May it please God to give His faithful servant some

White the minister is pronounced, at the solemn words which are to seal two hearts as one, the soft, far-away notes of the organ are heard like the call of the wild bird's song in the distance to his mate to join him in the sylvan groves, and be glad in each other's love. The words are spoken. Their vows are sealed. And now amid profound silence, the prayers are offered. The march is resumed, and as the happy couple withdraw, they are greeted by the pleasing smiles which silently express the very best wishes of their many friends; for the future happiness of Mr. Robert E. and Mrs. Carrie M. Gullledge.

fruits from among those Slidell people as from among the Gentiles with whom he so faithfully labored.

When, parting with each other, he and I agreed to meet at Slidell again by and bye. But the meeting place is transferred. He is there, and waiting. Dear Savior, let us meet him there when our work on earth is done.

O. D. BOWEN, Ellisville, Miss., Oct. 27, 1897.

MARRIED.

In the Baptist church at Utica, Miss., September 30, 1897, at 5:30 o'clock p. m., by Rev. I. H. Anding, Mr. R. E. Gullledge and Miss C. M. Broome. The bride is one of Utica's most charming young ladies, and the groom is the handsome and popular cashier of the Utica Bank. The ceremony was impressive, and the scene imposing.

As the notes of Tichenor's March, under the gentle touch of Miss Fannie Lewis, fell in inspiring strains upon the ears of the large and expectant audience announcing the hour for solemnizing the sacred rites, the bridegroom with his charming bride leaning upon his arm, moved slowly up the aisle to the marriage altar. Here they stood in the beauty of loveliness looking out upon a multitude of pleasing faces. Their charms were intensified by the artistic touches given by appreciative friends to the decorations of the marriage altar. How lovely this pair appeared, embowered as they were by evergreens festooned with choicest flowers! Above them, as if poised in ether, two white doves, holding each a ribbon attached to two silver links, bearing in a beautiful symbol the message of peace and good-will to the hearts soon to be linked as one. Near the altar the crystal spray of a beautiful fountain falls in sparkling drops upon a rocky reef overgrown with the palms and ferns. One could fancy he hears the sportive glee of woodland nymphs, and sees the rosy-cheeked cupids and the flower-tipped roses.

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DIED

Henry Edmund Spencer, Jr., son of H. E. and May Hall Spencer, died August 21, 1897. Age two years, one month, and twelve days.

Dr. Henry E. Spencer died at his home at Spencer, Miss., Oct. 9, 1897. Age forty years.

Robert Hall Spencer, infant son of Henry E. and May Hall Spencer, died Oct. 23, 1897. Age six months and twenty-three days.

Within two months and two days, God has laid the hand of affliction heavy upon me, taking husband and babies, leaving me alone. But I rejoice in my sorrow that God has given me Christian fortitude enough to miss the rod that smites me, and feel that this blow is sent in love and not in anger.

MAY HALL SPENCER.

All who remember the beloved Bro. R. N. Hall, will join in sympathy and prayers in behalf of this one, his sadly bereaved daughter.—E.D.S.

MARRIED

At the home of the bride's father, Mr. J. N. Shirley, on Oct. 26, Mr. J. M. Howell to Miss Tabitha Shirley, A. G. Lowrey officiating.

Miss Tabitha is one of our best church workers. Mr. Howell is of Baptist belief.

Elder Wm. Tennison

OF SUKIN, IND.

Tells of the Great Benefits Derived From Dr. Miles' Heart Cure.



HEART DISEASE of long standing is not easily cured, but it is curable. Elder Wm. Tennison writes: "I was afflicted for thirty-five years with heart disease, in fact, troubled with it nearly every day. I think it hereditary as my father was afflicted with it. I have suffered from it so much that my heart palpitated to such an extent as to shake my whole body, so distressing was it I could only with great difficulty compose myself to sleep. About two years ago I began taking Dr. Miles' Heart Cure. The first bottle gave me no perceptible benefit, but after taking the third I began to feel much relief and I continued for some months. I have good reason to believe the cure is permanent. Dr. Miles' Remedies are sold by druggists under a positive guarantee, first bottle benefits or money refunded. Book on Heart and Nerves sent free to all applicants. DR. MILES MEDICAL CO., Elkhart, Ind.

If you, your baby, or your horse has colic, Dr. Tichenor's Antiseptic will cure it and don't you forget it.

BETTER THAN QUININE.

Hughes' Tonic

(PALATABLE)

The Old Reliable, SURE CURE for

CHILLS AND FEVER

TRY IT. Don't take any substitute. 24 doses, 50c. and \$1. For Sale by Druggists.

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Prof. W. H. PEEKE, F. D., 4 Cedar St., New York

HUB'S BIGGEST MERCHANT.

Charles E. Osgood Recommends Paine's Celery Compound.



Charles E. Osgood, of Boston, the owner of the largest and most successful furniture business in New England, if not in the country, was one of the few large buyers among furniture dealers during the hard times of last year, who did a great business, always paying cash, moving on as if times were good while rival concerns were going to pieces right and left all about.

His credit from Michigan to Maine became so conspicuously "solid" that he was one of the most talked of young men in commercial circles.

With limited means, but well bred, full of character, straightforward, and well educated, he started in business only a few years ago in a very moderate way in a little store on Tremont street in Boston. The city began to know him quickly. His business rapidly assumed big proportions. A newspaper one day interviewed him in the column of "Men Worth Knowing."

"To what do you attribute your success?" asked the interviewer.

Mr. Osgood replied very shortly: "When in doubt, buy the best goods."

He is known everywhere today by that expression.

Work told on Mr. Osgood's health. With characteristic judgment he put his reliance upon nature's best remedy to make him well again. The best of medical treatment was at his disposal, there certainly was no physician that a man in his position could not employ. He got the right advice and followed it. Today he is perfectly well, good-tempered, aggressive and energetic to the last degree.

In a letter to the proprietors of Paine's celery compound, written Sept. 22, 1897, Mr. Osgood said: "I have derived great benefit from the use of Paine's celery compound, and can unhesitatingly recommend it for building up the system when 'run down' and tired out with city or work. I first used this really great remedy on the recommendation of a friend whom I had cured of a fearful case of insomnia, and

whose wife I understand was cured of a long-troubling rheumatism by the same remedy."

Work is necessary to a healthy body and brain; but when it runs through the same grooves year in and year out, the effect is as disastrous as a fire in a bundle of wool.

When the nervous system is lagged out, none of the organs of the body do their duty; the purifying, excretory organs do not thoroughly cleanse the blood and the digestive and assimilative organs keep the nerves badly nourished.

The tired system needs help. Here is where Paine's celery compound accomplishes its wonderful work. The radical purifying of the blood and the rapid feeding of the nerves by this great remedy prevents the development of diseases that often lurk unrecognized in the system.

Every one who has taken Paine's celery compound has noticed and remarked to others its wonderful strengthening effect upon the entire nervous organization and its cleansing action on the vitiated blood. It cures the body of that nervous habit, eradicates headache, cures insomnia and wasting diseases, and quickly drives out the poisonous humors that cause the aches and pains of rheumatism and neuralgia. For building up the body against general debility, poor appetite and the tired lifeless feelings that accompany a low nervous tone, Paine's celery compound is beyond all question the surest, most responsible remedy one can use.

An ailing habit, with frequent bodily pains over the seat of such vital organs as the heart, brain or kidneys, is serious and urgent. The descent to fatal disease is easy, whenever the body becomes "run down." Build up the strength and resistance of the nervous and digestive systems with Paine's celery compound; get rid of unhealthy conditions of these organs, and get out of danger.

A. GRESSETT

DEALER IN HIGH GRADE

Pianos and Organs.

From now until Jan. 1, '98, we will sell, for cash, nice Parlor Organs, 70 set reeds, octave coupler, at \$35, \$45, \$55, \$65, \$75 and up to \$200, including book and nice plush stool.

Church Organs, Two set reeds, octave coupler, \$30, \$35, \$40, \$50, \$60, \$75, and up to \$150, with stool.

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Leave Cairo	8:20 p. m.	Arrive Jackson	10:40 p. m.
Leave Union City	8:50 p. m.	Arrive Union City	10:55 p. m.
Leave Humboldt	9:30 p. m.	Arrive Meridian	11:10 p. m.
Leave Jackson	9:40 p. m.	Arrive East St. Louis	11:25 p. m.
Arrive Meridian	9:50 a. m.	Arrive St. Louis	11:40 p. m.
Arrive Meridian	9:50 a. m.		

NORTHBOUND TRAINS.

NO. 2.

Leave Mobile	5:30 a. m.	Arrive Meridian	10:25 a. m.
Arrive Meridian	10:25 a. m.	Arrive Jackson	10:40 a. m.
Leave Meridian	10:35 a. m.	Arrive Union City	10:55 a. m.
Arrive Jackson	10:40 a. m.	Arrive Humboldt	11:10 a. m.
Arrive Union City	10:55 a. m.	Arrive Meridian	11:25 a. m.
Arrive Meridian	11:10 a. m.	Arrive East St. Louis	11:40 a. m.
Arrive East St. Louis	11:40 a. m.	Arrive St. Louis	11:55 a. m.
Arrive St. Louis	11:55 a. m.		

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Aim—Broadness of culture; Elevation of sentiment; Independence of thought; Refinement of manner; and purity of heart.

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Clinton, Miss. 7-26-1m

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There is no disease more uncertain in nature than dyspepsia. Physicians say the symptoms of no two cases agree. It is therefore most difficult to make a correct diagnosis. No matter how severe, or what disguise dyspepsia attacks you, Brown's Iron Bitters will cure it. Invaluable in diseases of the stomach, blood and nerves. Brown's Iron Bitters is sold by all druggists.

Boys and Girls can get a Nickel-Plated Watch, also a Chain and Charm for selling by door-to-door canvassing, in cents each. Send your full address by return mail and we will forward the Bitter, post-paid, and a large Premium List. No money required. BROWN CO., Box 3, Concord Junction, Mass.

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Who can think of some simple thing to patent?

Write JOHN WEDDERBURN & CO., Patent Attorneys, Washington, D. C., for their \$1.50 price and new list of one thousand inventions wanted.

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